DOCUMENT RESUME

ED 200 752 CE 028 513

AUTHOR	O'Neill, Joseph P., Ed.
TITLE	The South-North Transfer of Educational Technology for the Basic Education of Adults. Proceedings of the South-North Workshop Conducted at the University of Texas at Austin (Austin, Texas, March 26-28, 1980).
INSTITUTION	Council for Educational Research in Latin America, Princeton, N.J.
SPONS AGENCY	Inter-American Foundation, Rosslyn, Va.
PUB DATE	81
NOTE	45p.
AVAILABLE FROM	The Conference University Press, P.O. Box 24, Princeton, NJ 08540 ($5.00).
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	*Adult Basic Education; Developing Nations; Development; Economic Development; *Educational Cooperation; *Educational Technology; Education Work Relationship; *International Educational Exchange; Politics; Teaching Methods; Technical Assistance; *Technology Transfer; Workshops
IDENTIFIERS	*Latin America; *North America

ABSTRACT

These proceedings contain two presentations as well as recreated dialogue from discussions at a workshop to explore potential areas of collaboration and cooperation between North and Latin America. The first presentation addresses the topic of adult basic education in Latin America. It describes the historical, cultural, and socio-political context in which the campaigns to reform and renew adult basic education have occurred. The second presentation considers five conceptual issues of some importance to efforts in North America directed at adults living in urban society which influence program and policy decisions and may affect North American needs for and ability to use technologies developed by colleagues in South America. It also presents several issues related to technology transfer. The dialogue reflects discussion from the floor as it concerns the basic issues of the conference: (1) Is there a basic philosophical difference in the way North and Latin Americans look at the social role of education? (2) In what sense is adult education political? and (3) Are teaching techniques transferable across cultures? These themes are addressed: hypothesis of south-north transferability, ideology and the adult as learner, methodology in teaching adults, and education and employment. An epilogue presents responses to an evaluation questionnaire mailed to participants three months after the workshop. A list of participants is appended. (YLB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED200752

THE SOUTH-NORTH TRANSFER OF EDUCATIONAL TECHNOLOGY FOR THE BASIC EDUCATION OF ADULTS

Proceedings of the South-North Workshop
conducted at
The University of Texas at Austin
March 26-28, 1980

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Joseph P. O'Neill

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Translated and Edited by

Joseph P. O'Neill
Council for Educational Research in Latin America

Princeton, New Jersey

CE 028 513

Funding for the South-North Workshop and for publication of the proceedings was provided by the Inter-American Foundation, Rosslyn, Virginia.

Copyright © 1981 by The Council for Educational Research in Latin America. All rights reserved.

Published by The Conference University Press
Box 24
Princeton, New Jersey 08540

Contents

PREFACE 1

WORKSHOP SCHEDULE 3

CHAPTER I

The Education of Adults in the Latin American Context 5

Raúl Allard
Organization of American States

CHAPTER II

Issues in South-North Transfer of Educational Technology 15

Dennis D. Gooler
Literacy Volunteers of America

CHAPTER III

Workshop Dialogue and Discussion 25

CHAPTER IV

Epilogue: After the Workshop 35

APPENDIX

List of Participants and Organizations Represented 39

Preface

The United States has the fourth largest Spanish-speaking population of any country in the world.* Only Mexico, Argentina, and Spain itself have larger Hispanic populations. In 1970, the U.S. Census counted 9.1 million persons of Hispanic origin. The Census Bureau's most recent survey (1978) shows that the country's Hispanic population has grown to 12.1 million, with 2 million to 4 million more undocumented workers left uncounted. If these migrant workers were to be included in the survey, the United States has seen a 75 percent growth in the number of persons of Hispanic origin versus a 5 percent growth of the general population over a decade.

This migration from South to North has brought with it enormous cultural, social, and economic problems. These are especially apparent where the migrant is from a rural setting or is illiterate in his own language. Since the problems of rural-urban migration are now common to both hemispheres, the Council for Educational Research in Latin America (CERLA) was founded to effect an orderly transfer of information and techniques from those Latin American agencies with a track record of success with adult education programs to similar agencies in the United States.

CERLA is composed of educational and social agencies from Chile, Argentina, Mexico, Colombia, and Peru which are trying to fashion close ties between themselves and similar groups in Europe and North America. In establishing a South-North communications network the Council attempts to bring into greater equilibrium the human balance of trade – the flow of ideas, research, and practical technique – between the two hemispheres. In this way Latin American scholars and practitioners make a contribution to the solution of social and educational problems in the United States.

The establishment of the Council for Educational Research in Latin America marks a new turn in the relations between the two hemispheres. After decades of generous support from American foundations, government agencies, churches, and private individuals, Latin American scholars and practitioners are now ready to make a return on that investment. Their research and practical efforts in dealing with the problems of illiteracy and overpopulation, for example, may have some bearing on similar problems in Texas and California where schools and social agencies are struggling with the problem of illiteracy among immigrants from rural Mexico. Latin American experience with the use of appropriate or intermediate technology takes on an added value in a world growing short of energy. And their success in dealing with the urbanization of a rural proletariat is worthy of study and possible adaptation to problems arising from the employment of "guest" workers in the more developed nations.

On March 26-28, 1980 the Council conducted a South-North Workshop on the Transfer of Educational Technology at the University of Texas at Austin. Of the 37 participants there were sixteen from Latin America, one from Canada, and twenty from the United States. In publishing the proceedings of the workshop we realize that we have merely raised the question, "Is a South-North transfer feasible?" One meeting can only begin to explore the potential areas of collaboration and cooperation.

In editing and translating these proceedings, I have been assisted by a number of willing co-workers. Robin Streka completed the difficult task of transcription despite an often inaudible tape. Judy Liskin-Gasparro of Educational Testing Service and Cynthia Ferrin of the Inter-American

New York Times, January 7, 1981, p. 22.

Foundation assisted me in the translation of the text, though I bear the final responsibility for any errors of interpretation or fact. Janna Bruene typed and retyped several drafts with great good humor. And Lorraine Sichel copyedited and proofread the final draft, and guided it through the publication process.

Finally, I must take special note of Cindy Ferrin's work in helping to arrange the innumerable details of travel and accommodations for the workshop. And James O'Brien of the Inter-American Foundation provided constant encouragement and support.

Joseph P. O'Neill
Princeton, New Jersey

February, 1981

Workshop Schedule

THE SOUTH-NORTH TRANSFER OF EDUCATIONAL TECHNOLOGY
Thompson Conference Center, University of Texas, Austin, Texas
March 26-28, 1980

WEDNESDAY, MARCH 26, 1980

Morning

Welcome	Dr. Lawrence Graham Associate Director, Institute of Latin American Studies University of Texas
Introduction	Rev. Patricio Cariola, SJ President Council for Educational Research in Latin America
Moderator	Mr. James O'Brien Director, Southern Cone Inter-American Foundation
The Latin American Overview	Dr. Raúl Allard Director, Department of Educational Affairs Organization of American States
The North American Overview	Dr. Dennis Gooler President Literacy Volunteers of America

Small Group Discussions of the Overviews

Report of Small Group Discussions back to Assembly in General

Afternoon

Adult Illiteracy
Latin American Case Study

Presentors	Nea Apezechea Ciedia de Mello de Tourne Centro de Informaciones y Estudios del Uruguay (CIESU) Montevideo, Uruguay

North American Case Study

Presentor	Calixto Torres Director Caminemos Learning Center Hartford, Connecticut

Commentator

Emily Vargas Adams
Director
Center for Development of Non-Formal Education (CEDEN)
Austin, Texas

THURSDAY, MARCH 27, 1980

Morning

Numeracy and Employment Skills
Latin American Case Study

Presentor

Dr. Fidel Oteiza
Director, Math Program
Centro de Investigación y Desarrollo de la Educación (CIDE)
Santiago, Chile

North American Case Study

Presentors

Mark Glass
Jose Velarde
Cooperativa Campesina (CET)
Sacramento, California

Commentator

Ricardo Lucio
Servicio Nacional de Aprendizaje (SENA)
Bogotá, Colombia

Afternoon

Community Development
Latin American Case Study

Presentor

Dr. Gabriel Camara
Departamento de Investigaciones Educativas (CIEA-IPN)
Mexico City, Mexico

North American Case Study

Presentor

Adriana Simmons
Director
La Familia Learning Centers
Sacramento, California

Commentator

Dr. Jaime Diaz
CODECAL
Bogotá, Colombia

FRIDAY, MARCH 28, 1980

Morning

Observers' Panel Discussion

Chairperson

Dr. Eugene Meehan
Center for Metropolitan Studies
University of Missouri at St. Louis

CHAPTER I

The Education of Adults In The Latin American Context

Raúl Allard
Organization of American States

INTRODUCTION

I have been invited to address the topic of adult basic education in Latin America. In particular I have been asked to describe the historical, cultural, and socio-political context in which the campaigns to reform and renew adult basic education have occurred. I shall take special note of those activities which were clearly prompted by the people themselves. It is important to note at the outset the organizers' breadth of vision in giving this workshop a South-North orientation. It means that our discussions cannot center just on Latin American problems – no matter how many they may be. Nor can we focus only on the Latin American talent for generating new ideas and putting them into practice – though this, too, is remarkable in its own right. Instead we are to express and share our experiences with those in the North who have a similar concern for a community whose roots are Hispanic, a community whose spreading growth is an object of increasing interest in Latin America.

Looked at from this workshop's broad cultural perspective, the basic education of adults is the point where the educational and the social converge. Tied into the educational process are the socio-economic realities of daily life. The education of adults is not merely learning to read and write. It is rather a powerful force for human and social development among society's less-favored whether they be in the city or the countryside. These are the ones who strive to fulfill their destiny as useful and productive members of society, self-aware and fully ready to give expression to their own cultural realities. I know my attempts to sketch the contextual outlines of such a broad problem will encounter inevitable difficulties. And in trying to encompass a continent as large and varied as ours, I run the risk of lapsing into empty generalizations.

ADULT ATTITUDES TOWARD EDUCATION

In a society where tradition and age-old custom no longer provide the answers to the conflicting pressures of daily life, every individual must learn how to discern the meaning of social change. One must adjust one's ways of thinking and acting to meet those changes as they occur.

To make these adaptations one must overcome a widely held belief about adult intellectual development, a belief long sanctioned by custom and tradition. "There used to be a common attitude," said Mannheim, "that the adult mind is cast in stone. This unwarranted presumption was based on the teacher's difficulty in finding an idiom and perspective appropriate to the needs and interests of adult learners. The average adult's lack of interest in education is not so much his own fault as it is the teacher's failure to sustain and guide his interest." And Mannheim adds, "If educa-

tion is to be transformed into the very foundation of social life, its organizational cohesion must first be assured."

In the light of Mannheim's observations we can point out a complex set of questions which a proper definition of adult basic education must take into account: the relationship of and the distinction between formal, non-formal, and informal educational activities; how the educational process adapts itself to advances in human development and social change; if learning is to be a life-long exercise, how this ideal is to be realized in daily life; what is meant by the term "adult;" how the educational process adapts itself to real adult interests so that due respect can be given to the adult's mature judgment and the experience which he has gleaned from his own life's work; what methods will be used to achieve the ends of life-long learning; how one combines a broad general education with the more narrow job- or career-oriented training, and so forth.

It is typical of a static culture, with its tradition-bound concept of education and society, that it should equate the idea of "adult" with that of "completeness of being." It has been thought that, in those years of life from roughly six to twenty-four or twenty-five, an individual was supposed to learn all that he would ever have to learn. The things he did learn, whatever kind of knowledge he actually accumulated, had to last and make do for at least the next thirty or forty years of his active working life. This knowledge was narrowly defined as that which a school packaged and delivered. When he left school, the adult – or better, the "grown-up" – had no reason to learn anything more; he knew all that he needed to know.

If the concept of "child" was identified with someone who does not "know" and who must go to school in order to learn, then the concept of "adult" was that of one who has to work for a living and who has outgrown the need for any further learning.

Only recently have we begun to realize what an injustice has been committed against those who in their youth never received their due allotment of learning. For many countries in the developing world this situation is more the rule than the exception. Those who have had no formal education are condemned to a blind alley of continual disadvantage. Placed in this context, adult basic education ought to be seen as a way of repairing the effects of that original injustice. But in addition, the changing technology of the workplace tended to throw the adult worker continually off balance. To cope with change the education of adults must include, as Mannheim once remarked, a strong element of "re-education."

Even more, the fact of "change" and the ideal of "human development" have undermined any idea that the content of a body of knowledge is static and impervious to change. "Adult" no longer means a being who is closed, but rather one open to further learning. To be an adult now is to be capable of further education – an education that must needs be acquired. Furthermore, if knowledge is undergoing constant change – whether it be in the area of technology, social structure, or basic scientific concepts – grasping the new forms of knowledge becomes a constant necessity. These continuing increments to society's pool of knowledge makes change itself a desired and valuable instrument in today's world. It is through such change that we both upgrade our values and give them reality in daily life.

The education of adults does not occur in a vacuum. It ought to be one of the key strategies in an educational system which aims at creating a society of equals, where people of any age or social status share the fruits of literacy and a sound education.

The adult is an actor who plays a variety of roles on different stages:

- In the home, the adult has family and social responsibilities.
- In the workplace, the adult is the breadwinner who seeks to satisfy his human and economic needs in a creative way. This need for creativity is especially evident when an adult must adapt to the new technologies in his industry.

- In government and society, the adult as citizen endeavors to give meaning to the values of democracy and human rights so that they more effectively infuse the community which holds them dear.
- In the cultural sphere the adult is a member of a community with a history. In his desire to understand the real meaning of that community, he must take as his own its traditions, values, and goals, and carry them into the future through his own life experience.
- In the realm of learning, the adult is a being who must become apprenticed not only to a process of life-long education but to a learning process whose focus will shift over time. This apprenticeship must take into account the adult's maturity and life experience. It should provide him with the necessary tools for access to his own culture and, at the same time, help him enter fully into the requirements of his job or profession. This last-mentioned dimension of education, which defines its very essence, encompasses and nourishes all the others.

Given these quite separate areas of endeavor, the adult fulfills himself through a variety of organizational forms: in his neighborhood and town; in his union or professional association; in his church; through his political party; and on the athletic field as well as in the theater and the concert hall.

SOME ASPECTS OF THE LATIN AMERICAN REALITY

The term Latin American was long used to denote a geographic rather than a cultural reality. Without analyzing in any profound way what they shared in common, the nations which emerged at the end of Spanish and Portuguese colonial rule tended to stress those aspects of their national life which were peculiar to themselves alone. Theirs was an effort to create and develop a national personality.

Despite this tendency to stress the distinctive, these new Latin American republics, with the exception of Brazil and Haiti, shared not only the same tongue and the same religious faith but also a common colonial history which had created strong bonds among them. There were, of course, major differences among these nascent republics. The pre-Columbian cultures, so diverse among themselves, had contributed in an equally diverse manner to the formation of each country's present-day national character. So strong is that influence that the dissimilarities between Argentina and Mexico, for example, are possibly as great as their similarities. The same can be said of the ethnic and cultural contribution of the African slaves whose presence was no less unevenly spread across the continent. Without considering the case of Haiti, whose Afro-French origins place it in a separate category, the differences which obtain on the one hand among the countries of the Caribbean with their strong flavoring of African culture, and the Andean countries on the other where a native Indian culture predominates, are as great as – in the judgment of Celso Furtado – "there can possibly be among countries which share a portion of their history in common." Even so, the emphasis given to differences was always less than that given to feelings of common origin. The cultural contacts have always existed. Nor were the political ties lacking as the similarities and convergences of political practices during the early stages of the independence movement demonstrate.

During the 19th century the countries of Latin America adopted, through their ruling elites and in a manner peculiar to themselves, the political forms and ideology of a liberalism that was then fashionable in Europe. Each country exported its raw materials and imported from outside Latin America the manufactured products it needed. Few economic ties were formed among these countries themselves. Internally there was a "social dualism" which reflected the landholding system

inherited from colonial days. One side of that social divide was represented by the great landlords and the other by an impoverished peasantry who lived at a bare subsistence level.

The educational scene during this epoch was influenced by great reformers like Sarmiento and Varela whose efforts were as much directed toward the education of the elite as toward universal basic education. These reforms were conducted within the framework of education as nation-building, a process in which schooling was linked with liberty. Even though in some countries this development was a fruitful one, the socio-economic system in general made it impossible to bring those ideals into practice across the entire continent.

The Great Depression of 1929 and the difficulty in obtaining manufactured goods during World War II gave rise to a much greater level of intra-zonal trade. These economic factors coincided with political developments which exalted the nations' original roots and heritage. Given this political climate, critical questions began to surface about the region's productive capacity and its dependence on the industrialized countries. Each of the nations of the region became aware of how similar were the disadvantageous terms of trade between themselves and the industrialized world. Economic coordination was a necessity.

Common ancestry and converging interests – despite continuing differences and rivalries – have contributed to the formation in the past few decades of a spirit of nationalism that is "Latin American" rather than purely local. This has helped multiply interchanges of every kind. And today it is possible to speak of Latin America as a composite whole and have it perceived as such by the rest of the world.

What, as we begin a new decade, are the most outstanding indicators of this new consciousness, particularly as it affects the poor and less advantaged?

Latin America constitutes an area of more than 20 million square kilometers; that is, an area equal to that of the Soviet Union or of the United States and Canada combined. The rate of population increase is on average 2.7 percent a year; between 1969 and 1975 the continent went from 163 to 322 million. Its share of the world population increased from 6.6 percent in 1950 to 8.3 percent in 1975. Although the majority of the countries of Latin America exhibit an average density of more than 30 inhabitants per square kilometer, population growth has occurred in a relatively small number of metropolitan areas, leaving great expanses of territory nearly uninhabited.

Urbanization has been intense and the formation of large metropolitan areas even more so. It has been estimated that in 1980 the urban population of Latin America constitutes 64 percent of the total population. The rural population tends to grow at a much slower rate. This insures that the relative isolation and dispersion of the rural sector will continue. The number of people employed has been growing rapidly, even though 27 percent of the labor force finds itself chronically under-employed.

Progress in the midst of inequality seems to be the predominant fact of life. Latin America as a whole grew in the past decade in a very significant way, at a 5.4 percent annual growth rate. There was a similar growth rate for the modern sector of the economy as investment in new technology diversified the industrial capacity. In contrast, there exists great unevenness in the rhythm of growth: the region has a large external debt of $100 billion; a limited ability to create jobs in part because of the direction which industrialization has taken; and 40 percent of the families live in poverty-stricken and unsanitary conditions, especially in the marginal areas of the large cities.

The general picture of education repeats the more general tendency for relative growth to coexist with grave problems. Between 1970 and 1977 the number of persons in programs of formal education grew from 55 million to 78.7 million. But the largest rate of growth was in higher education (171 percent) and in secondary education (91 percent). Basic education, in contrast, grew by only 30 percent; 11 million children between the ages of six and eleven were left outside the school system in the past decade.

Out of an adult population of some 159 million, the number of illiterate adults reached 45 million, an absolute figure which has not declined from ten years ago. The problem of attrition (drop-out from formal schooling) suggests that the number of adults without formal education will only grow in the years to come.

Of every thousand children enrolled in first grade fewer than 500 will reach fourth grade. The nations of Latin America must face the challenge of making a growing population ready for employment. By the end of the century the continent will need 100 million new jobs if full employment is to be attained. Rural areas are of special concern. Not only children but the adults who live in the countryside suffer much deeper educational disadvantage than those in the cities. This is true no matter what indices are used. Rural areas have more illiteracy, fewer complete schools, higher drop-out rates, and so forth.

These deficiencies do not affect the entire population in the same way. The rate of economic growth for the middle class has been much greater than that for the economy as a whole. This means that the great mass of people, both urban and rural, who form the broad base of the social pyramid faces quite different problems than does the middle class. This group must cope with problems associated with low income, limited access to goods and services, inadequate educational opportunity, and a general inability to play a part in the political process.

EDUCATION, DEVELOPMENT, AND ADULT EDUCATION

In the past few decades, and in particular since the end of World War II, Latin America has experienced not only a great period of economic growth but also vastly increased access to the process of education. Despite these efforts at development we have not, as the data which I just mentioned indicate, come anywhere near overcoming the disgraceful situation in which the great mass of people live. During this same post-war period, partly as a result of the growing organization of the people themselves, and partly through government initiative, a whole new set of ideas and concepts have emerged in all sectors of society. These strategies, reflected in both a new social consciousness and improvements in the workplace, have clearly improved the lot of the poor.

One of the outcomes of this new movement is the great variety of non-formal adult education programs which we are analyzing at this conference. I do not mean to imply that the educational and political developments in Latin America over the past 30 years have focused primarily on the needs of low-income adults. Indeed, these developments reflect a complex process and at times a confused one.

The development strategy which originated in the decade of the 1950s was built on the idea of creating "advanced" economic sectors or geographic areas. Great emphasis was placed not only on industrial production but also the development of new capabilities in science, administration, and communication.

This was done with the conviction that the new wave of advanced sectors would through the sheer force of their example and efficiency drag the traditional sectors along with them. This strategy – which postulated import substitution as one of its most important tools – also included the adoption of technologies which would provide a qualitative jump forward in productive capacity. Wrapped up in this strategy was the goal of achieving a level of maturity which would allow Latin America to participate fully in the international exchange of manufactured goods. This drive toward development brought with it all the sociological phenomena which are ordinarily associated with industrialization and modernization – the migration of people from rural to urban areas, the increased desire not only for new work opportunities but for the relatively better standard of living in the modern sector, the uneven distribution of that migration to those urban areas where more jobs were forthcoming, and the mechanization of agriculture to increase the return on capital.

This strategy of growth in its beginnings did not place any great importance on social investments, not even on education. Only later did a breakthrough come, with the concept that education was a factor in economic growth. Education then began to be looked at as an investment which would directly increase the rate of economic growth. From an economic point of view it ceased to be an expense which limited society's ability to create capital and became instead an investment itself in human capital. Education was thus transformed into one of the basic driving factors both creating and accelerating the process of development.

A variety of pronouncements at the highest levels of government, such as those which created the Alliance for Progress and the Declaration of the American Presidents in 1967, singled out education as an element of highest priority.

Toward the end of the decade of the 60s the outer limits of growth through import substitution were reached. Also discarded was the idea that the rate of investment in education was automatically linked to the rate of economic growth. During this decade educational strategy tended

- to improve the internal efficiency of the system (through the introduction of techniques for planning and administration, improvement of in-service training, the introduction of mass media, and better evaluation of learning)
- to improve external efficiency by creating the attitudes and capacities accelerated economic growth would require
- to broaden enrollment at the different levels and to modernize curriculum.

These efforts achieved important results particularly in the expansion of the formal school-based sector of education.

Despite these unprecedented advances we still have not universalized basic education nor have we raised the low educational levels of the adult population. Indeed the latter have tended to grow worse because of the growth of urban sectors at the margins of the great metropolitan areas. The process of urbanization occurred completely outside the planning process and in such a way that neither the quantity of education nor, much less, its quality has been sufficient to meet the needs of the population who are at both the geographic and social periphery of our major urban areas.

Our experience of the development process in recent years has led us to revise and deepen not only the concept of development itself but also our understanding of what educational agents and systems might really be. These revised concepts of development stress a holistic approach in which development is in its most fundamental sense the development of the person. Growth cannot be measured solely in terms of the equipment or capital resources which a community may have available to it. In the last analysis development is measured by the increased capacity of the people who use or produce those resources.

A "developed country," then, as defined by the Declaration of Mexico (December, 1979) would be one whose population is "informed, cultured, efficient, productive, responsible, and united." The Declaration added that "no country can advance in its process of development beyond the point that its education has reached."

In thinking about education, we have managed to go beyond the closed pyramid model with the university at the apex and primary education at the base. Education is better seen as a large and complex conglomerate of formal and informal mechanisms. In Latin America, the state plays an essential role in this area. Its work is complemented, in turn, by the contributions of three educational institutions and by the community itself in a number of ways: in the operation of schools; in the identification of problems in the educational sphere; and through the various means of influencing the learning process. In this kind of environment, education tends to be far more than an impersonal "service" and becomes, in the words of the Regional Educational Development Program of OAS, a "common cause." Participation on the part of the community, facilitated by the state, contributes

to the general improvement of the whole population and may in fact lead to the birth of a more clearly defined concept of Latin American education. When education is seen in this light, the magnitude and complexity of the educational process are such that the participation and cooperation of numerous groups and institutions are needed for it to grow and flourish: the family; the school and other formal educational institutions; informal educational networks; and the communications media. The individual efforts of these educational agencies must be directed toward a common purpose if significant educational change is to be effected.

In summary the movement for the improvement of adult education in Latin America has taken on such great importance because it has been acknowledged that economic growth cannot in and of itself solve the fundamental problems of the disadvantaged sectors of our societies, such as housing and health. What is needed – more equitable distribution of income – constitutes a structural change in the economic life of our region. Similarly, in the area of education, the expansion of formal educational systems will not necessarily reach or respond to the needs of the less educated sectors of the adult population. Changes in the formal educational systems must be accompanied by other fundamental changes in order to resolve the deficiencies in the educational delivery system.

In the 19th century and until the middle of this century the education of adults was focused on raising the educational level of persons who in their youth had been deprived of the opportunity to receive a formal education. At first a small segment of that group was reached, and later a larger one. The goal of all adult education was literacy. Illiteracy in those days was considered to be a problem of "low levels of education and culture" and not an expression and a consequence of a particular socio-economic situation. This understanding of illiteracy distorted both the potential significance and the content of adult education. As a consequence of this view, illiterate and semi-literate individuals suffered from societal distain and discrimination, including the denial of their civil rights. Critics have noted that this particular philosophy of adult education was excessively "pedagogical" and isolated from the world of work. It did not respond to the psychological reality of adults nor did it take into account important adult concerns.

In general, adult education took place in charity schools, schools for native populations, and, beginning in the 20th century, night schools. Elementary educational institutions provided advice and leadership. What resulted was the simple transfer of methodology and lesson content from the education of young children to the education of adults. To compound these deficiencies, there was also a lack of planning: hardly any serious research was done to determine the best order of presentation of material or methodology in adult education. It is no wonder, then, that adult education played only a minor part in the educational system and that it was not commonly thought of as a tool for preparation in the practical aspects of adult life.

RECENT ACCOMPLISHMENTS IN ADULT EDUCATION

There has been a definite interest in adult education in Latin America in the past 30 years. This has come about in part because adults themselves have begun to take a greater interest in improving their cultural conditions. In addition, educational theory has changed, and the problems of adult education have been seen in a different light. Also, there has been a growth of interest in and respect for community-based organizations. Ideas and methodologies have been developed locally and have been adapted from other parts of the world.

One concept borrowed from abroad has been the notion of life-long or continuing education which includes both vertical and horizontal dimensions. "Vertical" education refers to the educational opportunities that are encountered in the successive chronological stages of an individual's life. Since education is seen as a life-long endeavor, each stage of life is an appropriate forum for continuing one's education. "Horizontal" education refers to the opportunities for education that

exist at a given time in an individual's life. All human activities require some learning and are themselves educational contexts. From this point of view, reality itself is the educational medium, and all methods of learning become possible. The third dimension, according to this view, is the "human universe" to be educated. All adults are included – the elderly, the disabled, the poor, and so on.

Innovations in the teaching of reading and writing include such new methodologies as the "psycho-social" method which has inspired interest and debate both locally and farther afield. Such methods make use of the interests and life situations of adults. Educational centers are all the places where adults live and work: their homes, neighborhood organizations, sports clubs, labor unions, and so forth.

Various means of reaching out to the adult population have been tried in Latin America. Literacy campaigns, in a broader sense than was traditionally understood, have been undertaken. These include job training; continuing post-literacy instruction that takes advantage of library resources and information networks as teaching tools; programs that include adult education in a broader framework of integrated community or rural development; professional certification; education for family life; and other programs and courses of study designed to respond to the current needs of individuals who left the formal educational system prematurely. Technical and professional certification programs, dependent in many cases on the very important Ministries of Labor, are tightly regulated and consequently more formally structured than programs of this type in North America.

Adult education has also expanded in other areas: university extension courses; on-the-job and job-related training; innumerable cultural and community activities that take place in institutions dedicated to cultural enrichment; after-school and night school programs, particularly those which go beyond basic literacy training; and various other kinds of continuing education with a vocational or cultural focus.

The task of literacy training varies from country to country in Latin America. For example, some countries have native populations who speak their own language, while others do not. Two countries have a rate of illiteracy greater than 40 percent; five have an illiteracy rate between 25 and 40 percent; eight have a rate between 10 and 25 percent; and five countries have an illiteracy rate of less than 10 percent.

There is also a great deal of variety in the ways in which adult education is approached in different parts of Latin America: group-centered learning, such as study groups which work together under the leadership of a group facilitator; short modular courses or courses of study focused on job training; courses supplemented by radio broadcasts; and self-study programs that make use of correspondence courses. In many cases, the technology of promotion and development has been borrowed from the realm of community affairs and combined with formal educational methodologies. The result is a dynamic process of social and cultural expansion in the community, accompanied by the acquisition of practical skills.

Radio was the first of the conventional communications media to become involved in educational programing in Latin America. The types of programs which are most often encountered at the present time are the following:

a. Radio literacy programs, intended to supplement the literacy education of adults who meet in small groups with a facilitator. Some programs have included the radio as one of several media which are used together, in order to enhance interpersonal contact among the participants. Group meetings are frequently combined with radio broadcasts and complemented by materials such as posters, short texts, and, in some cases, newspapers.

b. Supplementary education by radio or television, including basic education as well as more advanced courses. For this type of course, radio is the most commonly used medium in the majority of Latin American countries.
c. Training of teachers via radio.
d. Training of teachers of literacy and other teachers via film and television. The use of films is especially important in remote areas which are not reached by television.
e. Television courses in such technical subjects as automotive repair intended for adolescents and adults. Other countries have broadcast similar programs on subjects of interest to women, agrarian topics, electricity, industrial safety, and health care.
f. In some countries audio tapes are used in conjunction with visual material to train teachers and program supervisors and to teach literacy in mobile programs.

Some countries have initiated educational programs specifically for their indigenous populations. Significant developmental work has taken place in methodology of bilingual education.

The training of teachers of adult education is another area of endeavor. Courses and seminars have been organized, in some cases profiting from technical assistance from abroad and from attempts to link adult education with the formal educational system.

There is a clear tendency to establish high-level administrative structures for adult education in the Ministries of Education, in order to coordinate planning efforts. Planning in this area is as complex as the adult education network itself. Its task is to define the functions and coordinate the activities of the various elements of the educational system: the social groups (family, neighborhood, clubs); the institutions (work, union, hospital, school); and educational activities available through the communications media (radio, newspapers, magazines, television, movies, and so forth).

At this point there is no clear trend in the area of planning because the experience across Latin America has been so varied.

The Regional Program of Educational Development of OAS has promoted informal educational activities with adults through programs which also emphasize cooperation among the member states of the OAS. For example, the Multinational Project for Integrated Adult Education ("Alberto Masferrer") is involved with a system of ongoing educational activities in 13 countries; the Special Project for Adult Education for Integrated Rural Development works with rural communities in 17 countries, including not only Latin American nations but also countries in the Caribbean and Surinam. Other multinational programs work with municipal and other types of social organizations. The Communal Educational Centers project also has an organization-based structure and involves four countries. Over a six-year period, Mexico carried out a government-inspired project designed to fight illiteracy and succeeded, for the first time in history, in lowering the number of illiterate individuals.

In 1970 Brazil initiated MOBRAL (Brazilian Literacy Movement), an ambitious program which has had important results. The MOBRAL project provides technical assistance and support to municipal commissions, giving these commissions teaching materials and providing evaluation of the outcomes. The project includes an integrated educational program beyond the basic literacy stage, which over the course of twelve months reaches the fourth-grade level. MOBRAL also provides the necessary materials for this post-literacy instructional program. At the same time, other federal agencies are working in cooperation with a number of Brazilian states and organizations to set up special educational programs in rural areas and for urban populations not reached by the MOBRAL project.

Based on the experience of previous programs that enjoyed only limited results, Bolivia established its National Literacy Program in 1970. The program proposed the "effective mobilization of the

entire citizenry under the direction of the state." A large part of the population and of the institutional sector became involved in this program of "continuous education" and "popular education." Rural areas became involved through community organizations, syndicates, and cooperatives. In Bolivia the efforts of the state have been coordinated with those of private organizations and institutions such as ERBOL (Radio Communications School of Bolivia) and the ALFALIT Foundation.

The Literacy Program of Ecuador, directed by the PNUD, provides an example of a program that has already undergone a process of evaluation. It was a five-year program initiated in 1968. The purpose of the program was to help the government organize and carry out an experimental work-oriented literacy program for adults. The techniques and materials used in the program could then be used to improve existing adult education programs and to demonstrate in a practical and graphic manner the effect of functional literacy on economic development. The published evaluation mentions the limitations of the program, principally the unavailability of trained teaching personnel. Of related interest is the article entitled "Educational Reform in Peru: Analysis and Perspectives," published in the *Interamerican Review of Adult Education* of the OAS. The article describes the limitations of the Integrated Literacy Program as well as the positive aspects of the system of basic labor education instituted in Peru in 1969.

It is interesting to note that a number of international agencies, such as the Agency for International Development, the Organization of American States, the Inter-American Development Bank, and the World Bank, have among their stated goals the desire to assist those groups most in need of educational opportunities, including adults who have not received previous formal education. This assures that there will be growing international interest in adult education.

CHAPTER II

Issues in South-North Transfer of Educational Technology

Dennis D. Gooler*
Literacy Volunteers of America

INTRODUCTION

What is the meaning of life in an urban, industrial society? Or, more to the point, how can individual human beings achieve and maintain a sense of personal purpose and value in the midst of a highly complex society? These questions may sound as ethereal as the question, What is truth? Yet I believe these questions underlie the theme of this conference: how can we better facilitate the integration of all adults, but particularly rural adults, into our growing, multi-faceted urban society?

It is an honor to be invited to address this Conference, the intent of which is to explore ways that South and North Americans can share, in a mutually beneficial way, philosophies, programs, and techniques that may have potential for helping us to better assist adults in coping with and shaping their own society. The honor, however, is tempered a bit by the difficulty involved in presuming to present a "North American overview."

There are at least three ways to approach this task of providing a North American overview. One way is to summarize program activities, procedures or techniques being used in North America to facilitate the preparation of adults to live in urban societies. For example, I could describe various attempts to teach people how to use the legal system in their community, or techniques to teach basic reading, or programs designed to help people find adequate housing. A second approach is to explore generic issues of both a theoretical and a practical nature, related to the processes of technology transfer, for the phrase transfer of technology appears in the title of this Conference. A third approach is to define conceptual or substantive issues being faced by North Americans who are trying to establish public policies or programs to enhance successful adult integration into urban societies. I have decided to use a combination of the second and third approaches. I will first present five conceptual issues I think are of some importance to efforts in North America directed at adults living in urban society. These issues profoundly influence program and policy decisions, and may also affect North American needs for and ability to use technologies developed by colleagues in South America. I will then present two issues I believe must be taken into account in deliberating about the transfer of technologies from South to North, or from North to South.

The literature germane to various facets of the issue of integration of rural adults into urban society is considerable. This literature may be found in the areas of literacy, community education, community development, urban planning, health services, and so on. I have decided not to try to provide a detailed or even adequate overview of that literature. Hopefully, the issues presented below show some cognizance of the literature. Further, it is my hope that the issues are indeed real issues

*Dr. Gooler is Professor, School of Education, Syracuse University, New York.

in North America, and that they provide a structure within which the more specific cases to be presented in this Conference can be meaningfully discussed.

Before beginning an examination of issues, however, it is important to make clear how I have interpreted the notion of "integration into an urban society." There are two levels at which such integration might be considered. Integration may mean the ability of an adult to cope with or survive in an urban society – that is, the ability of an adult to acquire basic human necessities such as food, shelter, and clothing, or the ability of the adult to obtain and hold a job, to raise a family, or to know how to use basic services such as public transportation. This level of integration might be termed functional integration, or the ability to survive.

A second and more sophisticated level of integration might be labeled political or psychological integration. At this level, adults are not simply surviving in the urban society but are exercising some control over their role in that society. Here we are talking about the ability of a person to participate in governance, to use the institutions of the society to pursue his or her goals, or in general to begin to capture some of the benefits of society for him or herself.

The distinction between these levels of integration, to be sure, lacks precision, but, even at a fairly crude level, the distinction has importance for our deliberations at this Conference. We need to remind ourselves continuously about what level of integration we are speaking when we discuss various techniques and approaches that might be applicable. Some techniques may be useful in accomplishing one level of integration, but not the other.

With this background, then, we can move to a discussion of conceptual issues.

CONCEPTUAL ISSUES

The Meaning of Human Rights

Underlying any discussion of the integration of individuals into a society are assumptions about what constitutes human rights. President Carter's statements on human rights have drawn both praise and criticism and, in the heat of controversy, may have masked some of the more subtle but important aspects of the issue. To adequately understand our goals and aspirations for how people should live in an urban society requires that we first clarify what we assume to be the rights of individual human beings in that society, and then determine the extent to which the social system enables every individual to exercise those rights. The issue in North America, as I see it, is that we have no working consensus about what, in practice, constitutes reasonable and desirable rights. Some examples might be useful in illustrating my point.

Should every adult have access to free life-long educational opportunities? Furthermore, should every adult have access not only to free life-long education but to programs designed to prepare him or her to effectively engage in that education? What, in fact, constitutes equality of educational opportunity?

Is it the right of every adult citizen to receive adequate health care, even if he or she cannot afford to pay for that care? And is it the right of every adult citizen to receive instruction or guidance or both in basic health care practices?

Does every citizen have a right to receive job training in a vocation they regard as desirable and appropriate? And is it a right of every citizen to receive that training free?

Should every adult citizen have a right to participate in some form in the humanities and the arts? Or are those areas limited to the elite – those who have, either through birth or privilege, learned how to participate in those significant areas of human endeavor?

It is not easy to arrive at agreement with respect to what constitutes human rights in the urban society. The problem is further compounded by the discrepancy that often exists between espousal of a right, on the one hand, and the actual decisions we make, on the other hand. Resource allocation

decisions for example, dramatically influence the extent to which an idealized or stated right has a reasonable probability of being realized. For example, we espouse the right of an individual to traverse the streets of his or her city without threat of physical or psychological harm, yet we often fail to provide funds necessary for adequate protection or we embark on policies and practices that fail to discourage crime in the streets.

There are great complexities involved in trying to define the rights of individuals in an industrial society. Without some sense of what it means to have rights or, indeed, to be human, how can we possibly formulate meaningful public policy or develop program initiatives aimed at making that humanly possible? In a pluralistic society, of course, we cannot expect to achieve universal acceptance of any single code of human rights, either in theory or in practice. The difficulty in achieving consensus, however, cannot be construed as a mandate or an excuse for not engaging in dialogue about the matter. And even if we pursue such a dialogue, we encounter the nub of a problem: we often do not engage the powerless in our dialogues about the nature of human rights, because the powerless are also the voiceless. In the absence of a voice, those people not already integrated, at any level, into the urban community may lose the opportunity to become integrated, or to help shape the character of that urban society in ways that make sense. It is a vicious circle; those of you attending this Conference are aware of the problem.

Here, then, is one area in which those of us working in North America might look to our colleagues in South America: have you discovered techniques or procedures (technologies) that enhance attempts to clarify what it means to have rights? I am not talking at this point about how to achieve those rights. I am not talking about revolution, nor even about peaceful change. I am asking if there are ways to encourage people to reason together about being human in a technological society. The *conception* of rights is the issue I am raising, for it is no less an issue in North America than elsewhere.

Awareness and Public Policy

Solutions, in the form of policies or procedures, do not develop until recognition of the existence of a problem has occurred. I contend that one of the major issues involved in effectively integrating rural adults into urban settings concerns the extent to which the public and, more specifically, relevant decision makers admit to or are even aware that a problem exists. To be sure, many people have a vague sense that we as an industrial society have spawned a certain level of anxiety and alienation, and that there are some people in our society who are living under economic and social conditions that are intolerable. That vague feeling, however, is not a sufficient base for making policy or program decisions that will ultimately affect these people and, indeed, all of us. While we have made some important steps toward the creation of a society that is in some ways more just and supportive, we still fall considerably short of approaching anyone's sense of the ideal society. For many people, we have yet to approach an even barely acceptable society.

Public policy at all levels affects the lives of individuals in every community. So too do policies established in the private sector. I am concerned that we have not been able to successfully and dramatically portray the issues and problems faced by people who cannot cope with their society. I am concerned that the policies we create are not informed by the realities of much of our society. We have tended to isolate our basic social problems from general consideration. For example, we have institutionalized certain kinds of people not only to keep them (and the public) from harm but, as importantly, to keep them from the public conscience. Out of sight is out of mind and, once out of mind, the problem vanishes.

If the public does not have a good sense of the realities of the effects of urban society on large numbers of people, particularly if the public fails to know the specifics of that reality, then it is easy

to wish away the problem. If we do not know, for example, that literally millions of adults in North America are illiterate, then it is easy to assume that we have no literacy "problem," and therefore there is no problem. Thoughtful people, once confronted with the reality of the extent of illiteracy in our society, begin to think about programmatic and policy alternatives. Then, and only then, are we likely to begin to solve the problems.

I do not know why we have an awareness problem in North America. It could be argued that, given our extensive mass media, we have never been more aware of the problems we confront. And yet our practice often suggests that we are either woefully unaware of or, worse, unwilling to deal with some of these crucial human existence issues. Perhaps we experience so much exposure to such an array of problems that we must ignore or deny reality in order to mentally survive. Or perhaps we believe so strongly in the "technological fix," the sense that our technology and our science can solve everything, that we assume the problems will be taken care of, usually by someone else, so that we bear no private responsibility for acting on the problems. Or perhaps we simply feel powerless to assist the powerless.

This Conference may prove valuable as a forum for ideas about ways in which to draw public awareness to the problems of integrating people into urban societies, and ways to affect the formulation of public policy designed to address those problems. I am not arguing that we in North America have done nothing or that we are totally unaware. I am suggesting that there is still much to be done in sensitizing all of us to the issues we are discussing, and to the awesome human and social consequences of the actions we do or do not take. We need to find ways to enlighten our decision processes.

The issue of public awareness has an important sub-issue: the problem of definition. At a recent meeting of university professors, administrators, and heads of education agencies, I led a discussion on the issue of adult illiteracy with emphasis on the numbers of adults reported to be illiterate. One of the individuals in the group objected to the statistics I presented, arguing that those statistics did not really represent the scope of illiteracy as he defined it. This led quite naturally to a further discussion of the meaning of literacy. It was clear that many definitions of literacy were at work in that group, making meaningful dialogue difficult. The experience impressed me: I am convinced that we lack clarity of definition for many of the concepts with which we deal. This lack of clarity has tremendous implications in the realm of public policy-making, for unless we are clear in our definitions, confusion is an inevitable result. Such confusion tends to obfuscate the importance of the issue under deliberation, and further tends to make people unwilling to come to grips with the problems represented by the issue.

Unless we can be more clear about what we mean by "integrating rural adults into urban societies" or what we mean by "literacy" or what we mean by "community development" or what we mean by "empowerment" we are not likely to attain satisfactory consideration of the policy and programmatic issues involved in these concepts. What's in a name? Plenty: If the name means something different to everyone, it may end up meaning nothing to anyone, and may thus stymie efforts of the society to do something constructive about the issue at hand.

Integration and Delivery of Human Services

Assuming a commitment is made to facilitate the integration of rural adults into urban society, and assuming that such a commitment implies the development and delivery of various kinds of programs for these adults, what form should those programs take? The most general answer is, of course, that "it depends." It depends on the community, on the adults involved, on the resources available and, needless to say, on the kinds of goals being sought. Highly detailed prescriptions for "successful" program efforts are neither available nor, perhaps, desirable. In the absence of such prescriptive guidelines there is a fundamental issue that presents itself: to what extent or in what ways

must human services programs *themselves* be integrated to be effective in dealing with the myriad of problems confronting the kinds of adults we are discussing at the Conference?

It is possible to make a simple and perhaps crude distinction between two perspectives on the issue of program integration. One perspective holds that, while adults seeking to cope with urban societies confront a broad range of kinds of problems, it is most effective to isolate these problems and to develop programs that are problem-specific. The adults themselves can provide the conceptual and practical integration of the programs and services in ways that make most sense for their particular situations. The second perspective maintains that, because of the problems of coping are so interdependent, programs and services themselves must also be integrated so that adults are viewed as whole human beings. Adults should not be expected or required to provide integration of program services on their own. An example may be useful here.

Let us for the moment assume that a defined basic or fundamental literacy level is presumed to be prerequisite for successful coping with or integration into an urban society. Some advocates for literacy programs argue that literacy itself is a social good; that being literate is a precondition for or even the cause of effective social coping or integration. That is, if people are functionally literate, then they can participate in and perhaps to some extent even master their social environment. Being literate means having the skills and knowledge needed to be a proactive human being, to be more in control of one's own destiny. It follows, according to the logic of this argument, that literacy programs might be developed relatively independent of other social service programs and still accomplish important human goals.

Other people argue that, while being functionally literate may be important, being literate should not be thought of as synonymous with being able to cope with society. To be effectively integrated into a technologically sophisticated society involves not only the ability to read and write, but to have access to and know how to use a broad range of social services. As I mentioned earlier, this perspective is based on the argument that individuals must be viewed as whole human beings; that to attend only to someone's need to learn to read while not at the same time attending to their needs for health services, legal services, transportation, and so on is to do an injustice to that person. Therefore, as programs are developed and delivered, they must themselves be integrated into a meaningful whole.

The perspective one takes on the issue of program integration has tremendous policy and program implications. How programs are developed and delivered would certainly be affected by the perspective taken by decision makers. Depending on the prevailing perspective, legislation and funding patterns might take differing forms, as might training programs for individuals being prepared to work with adults in question.

I am not sure which perspective holds the promise of greater effectiveness. Programs are now operating that reflect each of these perspectives. It may be that an amalgam of perspectives is needed. I am sure, however, that the issue of human and social service integration is an issue of some significance about which we in North America have not achieved consensus. Further, I am not sure we have the kinds of data available to arrive at empirically based judgments about the efficacy of various program alternatives.

A discussion between North and South and, indeed, a world-wide dialogue on this issue seem to be in order. Even a cursory examination of existing models of program and service delivery, in a variety of settings, might prove helpful to any discussion of technology transfer.

Recruitment and Retention

Much of what I have said thus far appears to assume that if we simply had high quality programs available for people, and if those programs focused on high priority needs, then those for whom the programs were intended would eagerly take part in the programs. Further, there is an implicit assump-

tion that if people participate they will succeed in those programs and go on to healthy and happy lives.

The experience of practitioners working with literacy and other adult programs does not fully support this optimistic portrayal of the ways things are supposed to work. In fact, the recruitment of adults into programs continues to be a significant problem. Further, retention of participants is also problematic. Why do such problems exist? There seem to be at least three reasons.

The first reason I have previously discussed, but in a somewhat different context: awareness. That is, many of the people for whom our programs are intended are unaware of the existence of those programs. Most programs have inadequate resources for marketing their services. Regular vehicles for advertising programs or services, such as newspapers and television, often do not work in reaching certain kinds of people. For example, written messages are not comprehensible to the illiterate. If people do not get the message about the availability of a program in a form that is comprehensible and from a source that is credible then those people are of course not going to participate in the program.

Getting the word out also may have an impact on subsequent retention: marketing or recruitment messages create expectations on the part of potential participants. If those expectations are not subsequently met, participants will drop out. What we have here is a "truth-in-advertising" issue.

A second reason for recruitment and retention problems concerns recurring fears of failure. Many of the adults who experience difficulties integrating into urban societies have a history of difficulties or previous failures. For example, many adults have experienced failure in formal school settings and may be reluctant to participate in any program that smacks of a school. Still others have had problems with authority figures and thus will avoid situations where they perceive themselves to be subordinate to an authority.

Repeated failures have a debilitating effect on anyone, but such failures are even more devastating when they occur in view of friends or peers. Embarrassment is a powerful force in adult lives. The removal of prospects for public embarrassment, conversely, provides a much-needed incentive for adults to seek out programs or services. Agencies such as Literacy Volunteers of America have found success in one-on-one tutoring; part of the reason for that success is that such an instructional arrangement obviates the specter of public embarrassment.

A third reason for problems of recruitment and retention is more pragmatic and might be labeled "logistics." The location at which programs or services are available is a major issue for many people. Some people do not have private transportation or convenient access to public conveyance. Others have fears for their physical safety in certain locations. Day care of children is a problem for some people, cost for services is a problem for others. These problems appear to be conceptually surmountable but are not always so easily solved in practice. The perceptions of logistical feasibility matter to people and may in fact strongly influence initial decisions about even trying to participate in programs.

We in North America have yet conclusively to find solutions to this issue of recruitment and retention. Hunter and Harmen,* for example, argue that existing literacy programs do not adequately reach or serve the "hard-core" illiterates. There seem to be large segments of our population that we can't seem to serve even when the commitment to do so exists. We need to examine carefully the experience of those in other countries with respect to the problems of recruitment and retention. There may be techniques found to work in one country that may have relevance for other settings.

---

*Hunter, Carmen St. John, and David Harmen. *Adult Illiteracy in the United States.* New York: McGraw-Hill, 1979.

Funding Patterns and Priorities

Finally, there is the omnipresent problem of funding for programs. While funding has always been an issue, the problem becomes more acute in a time of high inflation and pressures to reduce government spending. The issue has two parts: the absolute level of available funding; and the priorities we set on allocation of those funds that are available.

The absolute level of funds available is a function of many of the issues outlined above: awareness, definition of rights, and so on. Demands for resources to develop programs to assist adults to cope with urban societies must compete with demands for military spending, public school education, transportation, space exploration, and a host of other human activities. It is difficult to describe how much we spend at present on integrating people successfully into their environments; it is even more difficult to project how much we are likely to spend in the future. One thing is relatively certain: without a compelling and coherent case for programs in this area, funds will not be forthcoming.

Of equal complexity is the sub-issue of priorities *within* available resources. That is, what programs should be supported? What approaches are most likely to be cost-effective? What new initiatives should be underwritten? And how should these decisions be taken?

My sense is that we must exercise growing creativity in how to support relevant program activities. The prospect of obtaining huge new resources in the immediate future is bleak. We need to explore new ways of using what we have. The volunteer sector, for example, holds great promise as a powerful resource. I have been greatly impressed by the commitment of volunteers working under the auspices of Literacy Volunteers of America, and with the number of adults reached through that program. With well designed training, volunteers can be very effective in providing programs for adults. We need also to explore new consortial arrangements among agencies interested in various aspects of the problems adults face in living in a complex urban society. And we need to experiment with the kinds of community-based efforts suggested by Hunter and Harmen, although I am not in agreement that that is the only way to go.

Hopefully, this Conference will include discussions about funding patterns that have been tried and found to be successful. As important should be discussions on the effective training and work of volunteers. The Conference itself, with its emphasis on sharing of experiences, is one example of ways to more adequately use existing resources. These, then, constitute five issues I believe are important to North American efforts to prepare adults to live in our complex society. There are other issues, I am sure, that are of equal or greater significance. I hope these issues, however, are helpful in framing later discussion in this Conference.

ISSUES IN TECHNOLOGY TRANSFER

Because the theme of this Conference focuses on transfer of technology, it seems appropriate to consider several issues related to the concept of technology transfer. A way to begin, and a way to be consistent with a plea I made earlier, is to be clear about our definitions of terms.

By "technology," I refer to the systematic application of knowledge, in the form of principles, concepts or procedures, to solve problems or to pursue desired goals. Technology is thus not equated with machines, or even the products of machines. Technology is a process, a process of applying what we know to what we want to do. Some distinguish technology from science by saying that science seeks to generate knowledge, while technology is the application of knowldege. I am less concerned with fine precision in the meaning of the term technology than I am to stress that technology does *not* mean hardware and flashing lights.

"Transfer," as I am using the term, refers to the process whereby a technology (broadly defined) that originates or is developed in one setting, based on a set of assumptions about its conditions of use, is subsequently used as is or adapted and used in some other setting. Most often, transfer refers

to cross-national or cross-cultural movement, although the concept of transfer is also applicable to intra-national movement.

With these rather broad definitions as a background, I shall comment briefly on two issues related to technology transfer that I feel are particularly relevant to the deliberations of this Conference.

Assessment of Technology

During the past decade or so, interest has grown in trying to understand before the fact the possible consequences that may flow from human activities and actions. "Technology assessment" is a term being used to describe and assess second- and third-order consequences that may result from the implementation of a technology. Highly technological societies, such as the United States, have historically placed much emphasis on creating technologies and have placed relatively little attention on the second-order consequences of those technologies. As a result, we are currently living with unintended but nonetheless very real environmental, sociological, and psychological consequences of past actions. Not all of these consequences are negative, but enough of them are to warrant a better "early warning system" with regard to future technological development. Formally, the Congress of the United States has established an Office of Technology Assessment which annually conducts assessments of a number of proposed technologies. The intent of these assessments is to make possible more rational decision making.

I would argue that, as technologies related to the topic of this Conference are discussed as possible candidates for transfer, those technologies should be subjected to some form of assessment. This assessment may be especially important as a means of delineating the possible second- and third-order consequences of a technology, not only in the setting for which it was initially designed, but in other settings as well. Put more strongly, the developer of a technology may have an ethical responsibility to describe in as much detail as possible both the extent to which the technology accomplishes its *stated* purpose, and under what conditions it does so, and the kinds of second-order consequences that have or may result from use of the technology.

Technology assessment can be a complex topic. My intent in this paper is not to labor either the conceptual or methodological details of technology assessment but rather to raise the issue: how can or should the developers of a technology exercise their responsibilities to inform potential users as to the costs and consequences of a given technology? To do so is to enhance the level of dialogue about the feasibility of transferring a technology. While I am a strong advocate of sharing ideas and technologies between South and North, I am an opponent of a "let the buyer beware" philosophy. Perhaps some of the dialogue of this Conference could be directed toward sharing ideas as to how best to conduct assessments of technologies before we advocate their transfer.

Linkages

How do we find out what technologies exist, how well they work, and for whom? The dissemination of information or, as it is variously called, the diffusion of knowledge, remains a major issue not only among nations but within nations. Considerable research has been done on knowledge utilization and the diffusion of innovations. Once again, I will not try to summarize that literature but will rather address the more limited issue of forming workable linkages between producers and consumers of technology.

The issue of linkages can be stated simply: how do we effectively link the producers or developers of technology with potential consumers of that technology? From the consumer's perspective, the problem is twofold. First, there is often great difficulty in finding out what alternative technologies exist that may be useful in solving certain problems. We can only choose from among those things we know about.

The second problem, from a consumer's perspective, concerns the extent to which a consumer has access to adequate information about the potentials and limitations of a given technology. Too often, the consumer is at the mercy of the advocates of a technology, who may or may not represent their product or process in a responsible manner. There are many charlatans in the technology business.

Producers also face problems. Many producers have little knowledge of the social or cultural system into which their technologies may be transferred and thus have little basis for taking those system characteristics into account in the design of technologies. Similarly, developers of technologies have little or no control as to how other people choose to *use* the technologies.

Ways must be found to facilitate the transfer process by creating linkage mechanisms that enhance both producers' and consumers' capacities to make intelligent choices among technological alternatives and to implement effectively chosen technologies. Conferences like this one help to create good linkages. Perhaps we need an information broker that would act as a go-between for producers and consumers, a broker whose only vested interest is to protect both consumer and producer and, ultimately, to help adults to become better able to cope with their society. In many respects, the transfer of technologies is built on a foundation of trust among people. That trust can be created only insofar as all the people involved understand the issues, alternative solutions, and the consequences of utilizing a technology.

CONCLUSION

In some ways, it is ironic that we are gathered together to discuss ways in which technologies might be used to assist adults to cope better with an urban society that is growing increasingly difficult to live in primarily *because* that society is so highly technological. There is little question that technology is pervasive in this century; urban society is not likely to become less complicated in the decades ahead, although the form of that complexity may continue to change. It is both right and timely that we share together programs and procedures that will enable us to fashion a society that, while complex, does not dehumanize or reject substantial numbers of our population. One way to seek to accomplish this goal is through the thoughtful and judicious use of our technological capabilities. At the heart of thoughtful use of technology is wisdom about how to contain the tendency of 20th century society to create and promulgate certain forms of technology even when that technology systematically threatens the essence of what it means to be human. Lewis Mumford* put the concern succinctly:

> Happily, in recent years there has been a sudden, if belated, awakening to the dire human consequences of our unquestioning devotion to technology's expansions and extensions. Who can now remain blind to our polluted oceans and rivers, our smog-choked air, our mountainish rubbish heaps, our sprawling automobile cemeteries, our sterilized and blasted landscapes, when the strip miner, the bulldozer, the pesticides, and the herbicides have all left their mark; the widening deserts of concrete, in motor roads and car parks, whose substitution of ceaseless locomotion for urban decentralization daily wastes countless man-years of life in needless transportation; not least our congested, dehumanized cities where health is vitiated and depleted by the sterile daily routine. With the spread of biological knowledge that has gone on during the last generation, the meaning of all these ecological assaults has at last sunk in and begun to cause a

*Mumford, Lewis. *My Works and Days: A Personal Chronicle.* New York: Harcourt Brace Jovanovich, 1979, pp. 481-482.

> general reversal of attitude toward the entire technological process, most markedly among the young. The claims of megatechnics are no longer unchallengeable; their demands no longer seem irresistable. Only backward Victorian minds now believe "you can't stop progress," or that one must accept the latest devices of technology solely because they promise greater financial gains or greater national prestige, or greater scope for the bureaucratic and military elite.

The wisdom we seek must reflect an understanding of the fine line that must be drawn between creating artifacts of human intelligence and sensitivities, on the one hand, and creating artifacts of alienation and despair, on the other. Human effort brought forth both the grace and dynamism that is one part of our society and the despair and hopelessness that is another part of our society. We will not come by needed wisdom easily, but we must continue to try. The work done at this Conference could contribute to that wisdom.

CHAPTER III

The Dialogue

INTRODUCTION

During the two and a half days of the South-North Workshop the presentations and the discussion ranged over a wide variety of topics. As in all good discussions, an issue or topic would be raised, dropped, and returned to with a logic meaningful only to the participants. The actual transcript of the workshop is like a patchwork quilt with odd bits and pieces interspersed in a broader pattern of order. Faithful translation of that spoken order to the more compressed medium of the written word has meant that the dialogue which follows is more a re-creation than a reproduction.

The editor has taken the liberty of combining presentations and discussions by the theme or problem they addressed rather than by the chronological order in which they were given. The presentations with their references to audiovisual or graphic aids have been edited and compressed. To insure that the reader has a firm grasp of the context of the discussions, the editor has also assumed the occasional role of interlocutor – a part that there was no need for him to play in the workshop itself.

With these amendments, the following text reflects the discussion from the floor insofar as it presents the basic issues around which the Conference was organized: Is there a basic philosophical difference in the way North Americans and Latin Americans look at the social role of education? In what sense is the education of adults political? Are teaching techniques transferable across cultures?

THE HYPOTHESIS OF SOUTH–NORTH TRANSFERABILITY

Joseph O'Neill*

Let me open this discussion with some background on the concept of a South-North transfer. The idea really began with Patricio Cariola. One day last summer we were talking about the summaries of current educational research which CIDE** compiles. Patricio wondered whether they might be of interest to colleges and universities in the United States. From there the discussion broadened out to the difficulties which American schools and social agencies encounter when they try to serve the needs of a large influx of Spanish-speakers. Would the programs of CIDE in Chile or CIE*** in Argentina be of interest to North American agencies? Both were trying to assist the same kind of population with the same kind of need.

The idea of transfer began, then, as a hypothesis – one that seemed plausible on the face of it. This workshop is the first test of that hypothesis. Are there ideas, processes, products or instructional materials which, having proved their worth in the South, could be equally successful in the North? We're asking: Are such transfers possible? Are they desirable? What form would they take? Who would be the agent of transfer?

---

*The full name, title, and address of each of the participants is given in the Appendix.

**Center for Educational Research and Development in Santiago, Chile.

***Center for Educational Research, Buenos Aires, Argentina.

Jaime Diaz

I would like to emphasize at the outset how interesting I have found the new turn which the dialogue between the Americas has taken – the dialogue from South to North. Till now the North's traffic with the South has consisted of sending manufactured goods, popular culture in the guise of TV reruns, and scientific and technical advances. At the same time the South was sending the North only raw materials and unfinished products – among which were our own people in the form of manual labor.

I am delighted that this new turn in the terms of trade means that now the North is asking: "What can we learn from the South?" This question has become a vital one. For now the South through migration has become a presence in the very belly of the North. This meeting, then, is pregnant with new creative possibilities.

Yet I find the phrase transfer from South to North an uncomfortable one. I would rather speak of an interchange. And it is with the *mutuality* of the interchange that we must learn to deal.

Yet what would be the content of this interchange? The content of education should be determined by the needs of the concrete situation where it is given. One of the great problems of education, in my country at least, is that the official curriculum is inflexible and suffers from hardening of the arteries. In Colombia the official program for urban and rural schools is exactly the same. This means that in some places there is an enormous difference between what is learned in the schools and in the circumstances of everyday life.

I see a similar problem when we talk about a South-North transfer. It may be similar to transplanting the ideal rural program into an urban setting. Transfers do not work just because they go in the other direction. I do believe that there is another level where transfers can take place. That is in the process. You can have an inadequate process with high technology or a good process with a minimum of technology. It is at the level of process rather than content that further investigation of transfer is needed.

George Aguirre

Transferability, whether of content or process, is a critical problem. I'd like to share an experience which we at the Exxon Education Foundation have had. The Foundation is constantly receiving proposals about, say, mice who can only be captured with a certain kind of mousetrap. It used to be that if the mousetrap looked promising, we funded it. Later someone else would come in and say, "We have different mice and need a different mousetrap." But were the new mice really so different that the old mousetrap had to be redesigned?

We decided to take another tack. Rather than funding unique mousetraps, or educational programs, we decided to help successful practitioners market their own innovations. We identified four programs we thought might be applicable in other settings. After identifying the innovator, we provided technical support – writers who could describe what the teacher was doing. Précis of the four programs were then sent to faculty members around the United States who were in the same disciplinary area. Those faculty members who were interested were then able to contact the innovator for further information.

The key to the success of this process is that it was not "institution to institution" but "practitioner to practitioner." All were equals. The innovator was not superior to the potential incorporator.

After five years' experience we found that for every individual whom we funded as an "incorporator," there were six others who were so excited about the idea that they went ahead and introduced it into their classrooms without outside funding.

This is an organizational process rather than the instructional process that Jaime Diaz was talking about. But both go hand in hand.

Eugene Meehan

I'm not sure that transferability is quite the problem we're making it out to be. Some cultural artifacts like penicillin and TV Westerns seem to travel very well. I admit that impedimenta built into the phonetic system of English may prevent the transfer of reading techniques from a more rational phonetic system like Spanish. But no such barriers exist in math or the sciences.

I also doubt whether more generalized processes such as Fidel Oteiza's techniques of showing someone how to learn math without benefit of an intermediary are culture-bound either.

But like Jaime Diaz I should hate very much to see anything transferred from South to North just because it came from the South. That's not a good enough reason.

IDEOLOGY AND THE ADULT AS LEARNER

Joseph O'Neill

Thus far we have been talking about transferability in general without specifying the audience. Raúl Allard made the point in his presentation that when an adult learns a new skill the consequences of the learning process are more than just "educational." We don't expect immediate political and economic results when we teach children. Yet for an adult, literacy may become the instrument for political empowerment or a better paying job. The techniques which are used to teach adults are not neutral. They may either foster a sense of independence or reinforce the prior condition of dependence on "authority."

Mark Glass

I, too, was struck by the fact that Raúl Allard's overview of the Latin American scene spent a good deal of time and thought on the ideology of adult education. We North Americans tend to be more pragmatic and less concerned with identifying the assumptions and hidden philosophy behind our everyday practice. The North American approach tends to view technology and methodology as neutral. Latin Americans are more likely to look behind the method and see the political and economic consequences implicit in the *way* things are taught. They are also more aware how literacy can mean political empowerment.

Calixto Torres

The relationship of literacy and political empowerment is important not only at the level of the individual: it assumes even greater importance when a *community* becomes literate.

In Hartford, the problem of illiteracy in Spanish is not one of great magnitude. Our major problem is literacy in English. In fact, if a student is not literate in Spanish, it is almost impossible to teach him English as a second language.

We find that our students learn very quickly. Their prime motivation in entering an adult basic education course is to get their high school equivalency diploma. Many jobs, especially in government, require that for a basic entry level position. So when they come in, they're aware of the economic benefit which the diploma can confer.

We are very much aware of the political assumptions which underpin some teaching methodologies. We have consciously modeled our program on the philosophy of Pablo Freire. We are not paternal. Students must do for themselves and take control of their own lives. We provide the skills and information. They have to act on that information.

We also want them to adapt but not assimilate themselves to American culture – if there is such a thing as American culture. It's a tightrope: to adapt to a new society without giving up their own values and traditions; to participate and share but not at the expense of what they are.

Emily Vargas Adams

Calixto has mentioned two types of illiteracy: in a native language and in a second language. Being illiterate in one's own language is, of course, a much more disabling defect. Here in the United States a number of hypotheses have been advanced to explain our rather low levels of literacy for a society as developed as ours.

One group stresses the failure of all formal schooling and advocates a reform of the school system. Another group points its finger at adult education programs and shows ways they could be improved. There is a third set of critics who fault both formal and non-formal systems of education and advocate a life-long learning approach. Finally, there is a fourth approach, advocated by Hunter and Harmen, which sees illiteracy as a failure of the social system and postulates that we as a nation must rethink both purposes and methodology of education as times change.

Whether one is illiterate in one's first or second language, the inability to communicate through the written word has an impact on basic survival needs both for oneself and for one's family.

In turning to the Latin American scene, it is clear that Latin Americans have made a major effort to develop a theory of adult education which folds in the philosophy and ideology of social change as well. This is a development we should study carefully in the United States. One of the most striking characteristics of non-formal education programs in Latin America is relevance to the local situation. If a program is not relevant, people vote with their feet. Literacy programs must be linked with the economic and human welfare of those who participate in it.

A second characteristic which marks the difference between North American and Latin American programs is the Hispanic emphasis on reciprocity, that is, the informal process of sharing. I think that flexible and participatory methods of education are particularly easy to implement where reciprocity patterns are already in existence. Where reciprocity has died or disappeared, education tends to be more rigid, less responsive to real needs.

In general, the community development process has been very impressive in Latin America. Hispanic communities in the United States have learned much from the Latin Americans, especially from philosophical activists such as Freire and Illich. I do believe that we have much to learn. That's why the process of transfer in this South-North workshop is important.

Obviously, major adaptations are needed in any transfer from one culture to another. Complex urban institutions both in the United States and in Latin America have their own internal laws of development. Adaptation to a new way of thinking, whether at the level of ideology, methods or content, does not occur without a struggle.

METHODOLOGY IN TEACHING ADULTS

Joseph O'Neill

Even as we admit that ideology and methodology are intertwined, we must also admit that they are separable. More than one methodology may serve the more general purpose of helping adults become interested, active, and independent learners. Any program for adult learners must identify that element in its day-to-day instruction which actually promotes independence in the learner.

In the three program descriptions which follow, the real points of interest lie in the effort to identify what features of the methodology promote independent learning.

Nea Apezechea

The teaching method which I am about to describe was created by Cledia de Mello de Tourne as a result of her years of teaching and observing children in elementary school. CIESU's interest in her

method was sparked by the fact that other teachers were able to use it with similar good results. The method is marked by four characteristics:

- First, students make fewer errors than they do when other methods are used. The pass rate is very high. In the worst situations the need to repeat was 10 percent or less. More often than not there was no repetition at all.
- Secondly, reading and writing skills were learned in a very short period of time. After the ten-month period of the first grade in Uruguay, the state requires that a child be able to read and write Spanish, with the exception of some difficult combinations of consonants. Using this method children are learning how to read and write, sometimes within 15 days; and certainly no later than three months after beginning the program, children can read and write any text whether printed or in script.
- Thirdly, this method does not require a specific textbook or set of learning materials. It uses instead the language skills which the child already has when he comes to school. Using these language skills as a base, a child can be taught to read and understand the written word almost immediately.
- Finally, the method has obtained these results over a period of years and has been found useful even in those situations where children have been severely deprived – city slums, isolated rural areas. Wherever teachers apply this methodology, they get similar results and, in many cases, results that are even better than those achieved by more privileged students.

Paz Butterdahl

How long has this program been under way? And what repercussions do you think a successful program like this has on other aspects of the school such as the kinds of curriculum modifications it would require and the changes it would effect in the preparation of teachers? I would also like to know whether this program is successful with adults as compared to its success with children of school age.

Nea Apezechea

We have been working on this program almost without interruption for 25 years. It has proved its worth in school after school, city after city. It works with pre-schoolers, prison inmates, and adult groups. We use what the individual brings to the class. And we've been doing this for more than 25 years.

Fidel Oteiza

My team and I worked three or four years to develop a mathematics program for adults. We have tried it out on workers attending night school; we have tried it on farm workers and fishermen. In all some 2000 adult students and 220 professionals of various kinds and levels were involved in the production and evaluation of our mathematics program. The final product surprised everyone, its authors above all.

I'm going to digress a little and describe the sins we committed on the way. I'll also try to bring out some of the underlying principles which guided us in the production of this material. Many of our most cherished prejudices about the methodology of teaching mathematics or classroom tactics when working with adults had to be thrown out for the simple reason that they didn't work. They weren't accepted. Adults preferred other ways of acting. Sometimes it was feedback from the participants, sometimes reactions from administrators that forced us to change course. Often they

would flash red lights when we thought we could move full speed ahead. In a very real sense the program was shaped by the events which accompanied its implementation.

I think we Latin Americans have become much too enamored of the theoretical side of the education of adults. The attempts to reform education which I have witnessed or participated in are made or broken at one decisive point: the student-teacher relationship and the student-knowledge relationship. Failure occurs when the new methodology or new direction lacks concrete support in the classroom itself.

More often than not our methodology remains at the level of grand principles. Once you try to bring it down to earth, the actual classroom conditions not only make reform difficult but they actually work against the implementation of those grand principles. Given this common failure, we began to think that one possible tactic would be to develop instructional tools which incorporated within themselves the very strategies for their use. The shape which the instrument assumes, the ways in which the materials are designed, the form the program takes would step by step incorporate not only learning mathematics but would also describe classroom conduct and the student-teacher relationship. And this inner program would have to be flexible enough to apply to formal and informal settings.

Where needs are many and finances few, flexibility would have to be a prime characteristic of our program. For a program to be used effectively in a school setting, in a community action center or in a workers' cooperative – learning contexts which are tremendously different – it would have to be adaptable to a wide variety of people and settings.

We looked into the possibility that such flexible instruments might already exist. We were ready to look into such programs and evaluate what happens when the student works on his own, what happens in the classroom and the workplace. But none met the validating criteria of adaptability.

We thought that the instrument which came out of the process of feedback should be as independent as possible of its own authors. Once the program was developed, once an agency learned how to use it, once everything was ready and in place, it should be able to stand alone without us in the background propping it up. And I'm happy to say that's how the program has developed. Sometimes even students themselves have administered it.

One of the pleasant surprises we received was at a school on the outskirts of Santiago – a program which by chance I had helped start – where the enrollment was double that of the other sites. One evening I happened to stop by to see how the program was getting along. As I was going in, I asked a person of mature age if there were many in the mathematics class. "Yes," he said, "there are some kids working upstairs." When I went up, I found 300 students sitting in a large hall – all of them working on their math.

It turned out that the rest of the school was closed because of administrative difficulties – some fight or another between the director of the school and the regional supervisor. In effect, our program was working by itself. And even though a few days later the school opened again, this instance showed us that the program could stand alone, without even a teacher. In fact, if a teacher is present, he or she must play a role that is more important than that of teacher. The more the teacher motivates the student to work on his own the better the program. But even if the teacher withdraws or a less qualified person takes his place, there is a core to the program that allows it to keep on running without a teacher.

Gabriel Camara

Education in Mexico, like Mexican society itself, is quite hierarchical. Reforms, when they occur, tend to be imposed from the top. The 1970-76 program of new free textbooks is a good example. The books were written by experts and are technically quite competent. But no set of textbooks

written by a group at the "center" can anticipate the needs of the potential users at the "periphery." Despite the limited usefulness of the texts, it was easier for a centralized power to effect reform from the top and to impose that reform uniformly across the country regardless of local conditions. Reforms decreed from the center are not limited to the educational sector. The same hierarchical process is replicated in housing and in public health. But when reforms begin from the center, they rarely reach the people they were intended to help.

Society's hierarchical style is mirrored in the classroom as well. The teacher is the supreme authority – the sole source of knowledge, moral values, and proper manners. The teacher's authority is maintained not so much from his or her internal resources but because of the indecisive character of middle class students. They go to school to hide their own lack of productivity. The urban poor won't stand for that kind of schooling. Children of the urban poor have demonstrated an ability to survive socially and economically under extremely adverse circumstances. Some are the sole source of income for their families. They can't afford to mark time in school or to be entertained or amused there. Their very existence depends on using their time productively.

Our project is of special interest because it makes a significant break with practices which have become standard throughout the formal education system in Mexico. We are dealing with some 1500 urban school drop-outs over age 15 who have not responded to the incentives of the conventional school system. The project tries to cover the most relevant aspects of the first six years of school – but does not take six years to do it. We are working on the following major innovations:

- To redefine the relationship between the center and the periphery we are forging ties with grass-roots organizations in the local area. This is already causing something of a crisis for the formal school system.
- Teaching methods and subject matter take advantage of the local environment and the student's experience.
- The teacher-student relationship is being redefined. The teacher is more a peer with the young adult and does not impose his authority through preaching or moralizing but by the seriousness with which he approaches the task.

The skills we teach are the basic cultural ones which describe society's degrees of cultural freedom. A nation's culture, like its constitution, defines the rules of the game. The basic skills of reading, writing, and calculation describe the boundaries within which cultural freedom can be exercised. We find that after a relatively rapid mastery of the basics, students reach a plateau. An extra effort is then needed to solidify these skills so that they become fully functional. This usually takes the form of a "relevant activity," i.e., one that responds to a basic need of the community where the student lives.

We have two such relevant activities under way: health care for pre-school children in the neighborhood and the recycling of waste water. For students to be involved in these activities they must apply to concrete situations a variety of academic and not-so-academic skills. Involvement in an activity integrates the curriculum and forces the student to test his skills against a real situation. Above all, students gain the respect of their community because they are working with adults and outside experts in a project of importance to all.

In very concrete terms, the goal that we set for ourselves was that a student after two and a half years in our program could pass open-book tests on all the material in the official elementary school textbooks. Most, I am happy to say, have met that goal.

Fidel Oteiza

I think that there is a much greater incentive to be effective and efficient when teaching adults than when teaching young children. One of the biggest problems for elementary school children is how to fill all of the time in the school day. The children have to be there, and the schools are in some ways like babysitters. If the schools and the teachers worked as intensively as they should, then there would not be *enough* time in the school day. The teaching methodologies most often practiced in the schools result in a most regrettable waste of time that is usually never made up.

We are working on something we call the "natural method" which allows for the full use of all of the senses and personal resources in teaching an individual to read. For example, there are some people who learn to read more easily by the sight method, others by ear, and still others by manipulating the letters and sounds with their hands to form words and sentences. But the schools do not take this into account, and in the process they lose students and also waste a lot of time on ineffective teaching strategies.

The teaching of basic literacy can take an inordinate amount of time. We can spend a year or even two years teaching adults a small number of phonemes, and this same knowledge is really inborn in children. We can teach pre-school children, four or five years old, to read quickly and easily in a matter of days. You have all seen adults struggle with these same elementary texts. It is very sad to see adults with their books under their arms and to hear them say, "Teacher, I can read this." They can read a particular book, but the faculty of reading is not to be found in any book. It is in you once you know how to read. Four- or five-year-old children understand this almost immediately; in a month's time they are reading and writing and creating for themselves an intense pleasure in reading that really can't be compared to anything else. It is even more important with adults that the teaching be carried out in such a way that the adult quickly grasps the fundamental concepts and becomes a "reader" in the way that I have described. In so doing, the adult will also begin to know the language and to use it as a means of acquiring culture. The role of the teacher is not so much to fill in the gaps but to stimulate the individual to do that for himself or herself.

Adriana Simmons

My program is called "La Familia." It's organized and funded by the California State Department of Education. We try to reach out to the more than 100,000 children and their families whom the state defines as "migrants." A migrant child is one who moves with his parent from work site to work site harvesting vegetables and fruit. Eighty-five percent of these children are Mexicans or Mexican-Americans. Most do not speak English or, if they do, speak it only in a limited way.

The administration of education in the United States is quite different from the centralization which Gabriel Camara described in Mexico. Each school district here has its own board of education, and decision making – even when the money comes from the federal government – is quite decentralized.

We have 14 branches of La Familia now operating in California. Each has in common the following characteristics:

- The goal is to provide service to the entire family no matter whether the person who first needs our help is a newborn baby or its 65-year-old grandmother.
- We provide services which the people really need. And to make sure we are doing what the people want, we set up planning groups made up of those who will be receiving the services.
- We try to link each program with other service agencies in the areas of health, employment, social security, and so forth.

In trying to set up these programs I run into the same kind of problems as Gabriel does. Not all the agencies welcome us with open arms. – Jealousy, perhaps? But what I try to do is to show the agencies that La Familia can make their jobs easier.

EDUCATION AND EMPLOYMENT

Joseph O'Neill

Earlier we talked about the political empowerment which literacy can bring. I should think that the economic motive is somewhat stronger. The ability to read and write and have some basic skills with numbers should open a vast number of doors that are closed to the illiterate. Is this the experience you've had with those migrating from rural to urban areas? Does the legal status of the migrant restrict the kinds of services you can deliver?

Mark Glass

There is an imaginary line drawn between Mexico and California that people don't pay much attention to. Gaining one's daily bread is more important than legal boundaries. When farm workers come to us for services, for an opportunity to learn a skill or to find year-round work, we don't ask whether they're here legally with a contract or not. Providing service to illegal immigrants does put us in a difficult position. So over the past several years we have attempted to explore some relationships with other community groups or service providers in Mexico. We're looking for ways to help these people no matter what side of the imaginary boundary they're on.

Joseph Velarde

The answer to poverty is not programs. The answer to poverty is not to professionalize it so we can provide employment to social workers. We think that the answer to poverty in these times, in the United States of America, is *money*. Money is a vehicle for happiness and freedom of choice.

Our mission is to help people develop skills that will enable them to compete in the open market – and thereby to earn that which will allow them to exercise their freedom of choice to become a boozer or to become President of the United States. There is no one here, in the North, who is not the product of a generation who worked with their hands. Yet in one or two generations their sons and daughters are working with their minds.

There's no mystery to what we do. We don't use pre-testing. We believe it's a waste of energy. Human beings are the most flexible of animals. They can and do adapt to other environments in order to survive. We have one evaluation at the end of the training process. We ask: Would *we* hire this person? We don't have graduation ceremonies. Your job is the graduation. Your first pay check is your diploma.

Ricardo Lucio

I was very much struck by the idealistic way in which Freire and his methodology have been discussed. It is of course important to educate people for liberation but we all know that this liberation of the individual is not so easy to define. In many cases we have to teach people not liberation but survival. And survival means learning to adapt oneself to a society, which in turn may mean becoming alienated within it. Although you may be educating migrant workers for liberation, you know that in practice you are training them to adapt themselves to the larger North American society. There is a clash between a very idealistic philosophy and the practical everyday problems that must be faced.

Our reality in Colombia is that we have to address some problems and leave others, because we can't solve them all. At the same time, we must hold on to the perspective that the overriding goal is liberation, when each individual can take on responsibility for himself or herself. The means to this final goal is in a sense alienating, a kind of prostituting of oneself before society. I don't feel ashamed to say this, and to say *yes*, we are educating our people to take their places in a modern technological society because that is what is necessary. These conclusions are very abstract and general, but I repeat that the Conference has been a valuable experience for me and I am not disturbed that I have nothing more concrete to offer in conclusion.

Olga Blinder

Many of the things Ricardo said were things I had thought of saying myself. Many – not all. I do not usually attend conferences of this type, and I did not come in search of anything. Nevertheless, I found that the discussion raised some questions for me. Those of us from the South – Uruguay, Chile, and Paraguay – have much in common. We are all looking, as it has been described here, for the tools. Those from the North, including the northern portion of South America, are already applying those tools, as Ricardo said, giving people the opportunity to survive.

We are all looking for paths that will carry us to the solution of our problems. What I have learned in the Conference is what the differences are between my path and those of others. We have not uncovered them all here; there are many more. It has also been important for me to have learned more about programs that I had little knowledge of before. This sharing of information about our activities has caused us to become more united.

CHAPTER IV

Epilogue: After The Workshop

What do workshops accomplish? Are they isolated islands of activity that bear little relationship to the main work of the participants? Or do they impact on that work through new information, new concepts, and new contacts? To evaluate the impact of the South-North Workshop an evaluation form was mailed to the participants three months after the workshop took place. Each was asked to respond to the following questions:

- Did you find the workshop useful? If you were invited to another, would you go?
- How would you improve the workshop format, the selection of discussion topics and the method of presentation?
- If we do hold another workshop, what topic would you like to see discussed?
- Have you had any contact – either personal visit, letter or telephone conversation – with other workshop participants since March 30?
- Would that contact have occurred if you had not attended the workshop?

Following are the responses to the questionnaire.

Aura M. de Girón

I found the workshop a very positive experience. We had a very valuable exchange of ideas, methodologies, and practical experience to improve adult education programs.

Yes, I would attend another workshop. Or, if my schedule didn't permit, I would ask one of my colleagues to attend.

At the next workshop I would put more emphasis on small group discussion rather that on set pieces. And I have had subsequent contact with two workshop participants that I would not have otherwise met.

Manuel Bastías

Considering that this was a first try at an encounter between the two hemispheres, I thought it was quite useful. There are a number of ways in which the format could be improved but we would certainly be interested in attending another workshop of this kind.

The flow of experience should be in both directions. Our program (Padres e Hijos) could benefit from this mode of dissemination.

In future workshops I would put greater emphasis on the day-to-day practical experience which people have gained in the design and methodology of such programs – especially how to get them under way. We should exchange ideas on the relationship of our programs with the popular culture and delve further into the problems of replicating programs in other cultural contexts.

Since the workshop we have been in contact with Valerie Miller in Nicaragua. And Emily Vargas Adams has agreed to serve as an evaluator of our project. These contacts would not have occurred if I hadn't attended the workshop.

Michael Petty

I think it was a good first attempt at South-North dialogue. The problem was that those from the South spoke referring to experiences at quite a different level to those who presented from the North. Rather, they were experiences at different scales. This made an effective dialogue difficult, at least in terms of interchange between experiences. Personal contacts were very fruitful, however. The problem, I believe, is how to structure such forms of interchange, which in itself is useful and necessary in order to accelerate learning processes.

If I were invited to another that would replicate exactly the Austin meeting I would not go again. If modifications were introduced then I would consider it.

At Austin each presentation was made regardless of its transferability, as just a useful piece of information in itself. But experiences themselves are not transferable. What is transferable is the thinking that goes on behind an experience, and there was not sufficient time given to this, nor did those presenting experiences make a sufficient effort to point out these dimensions; they merely presented their projects.

At another workshop, there should be greater homogeneity of projects presented and more time given to theoretical implications. I think it would be good to hang on to the same topic of adult education.

Yes, I have had contacts with other participants, personal visits, but with Latin Americans, not North Americans. I have planned with one participant to visit him in Washington next year.

This contact would not have occurred had I not gone to the workshop. We have also been planning a sort of follow-up of the workshop, but this seems to be falling through due to lack of contacts.

Ricardo Lucio

I thought the workshop was extremely useful, especially because of the "mix" of participants – practitioners, funders, and outside observers. Given the wide variety of viewpoints, the discussion was broader than it would have been if only practitioners had attended. I would be delighted to attend another workshop of this kind.

I would make the following suggestions for future workshops.

- I think two and a half days is too short a time for a thorough discussion. And it doesn't make sense to pay the plane fare for such short trips.
- There should be a better mix of set pieces and discussion. And it would help to have the written presentations sent to us beforehand.
- Above all, a clear distinction should be made between descriptions of institutions and descriptions of projects. The first describes the context in which programs occur. The second deals with an evaluation of how a program worked out.
- It might be useful to have an impartial observer visit the program and give his comments after the formal presentation.

As a result of the workshop I visited Joe Velarde's "Center for Employment Training" in San Jose, California. And I found meeting people from the Inter-American Foundation very useful.

Emily Vargas Adams

The workshop was useful for learning more about others' perceptions of South-North exchanges (actual and potential) as well as the more expected exchanges of information. I would enjoy attending another such workshop – one which has a set of modalities for more participatory exchange.

A set of more-defined themes should be chosen and a discussion format used. Care should be taken to have clusters of programs which are *developing* or *adapting* materials/media/methods – not just using others' work. While some general presentations are worthwhile, smaller group or round table workshop formats with actual goals would probably be productive.

I would like to see the early childhood area included, adult interpersonal and group teaching/learning processes and methods (this could cut across several topic areas) and something on the core concepts, philosophies, "approaches" of NFE (out-of-school, adult, etc.) in South and North America. The latter has particular relevance since I feel that often what we have most to offer are a critical way of thinking, a set of concepts, some novel philosophies, and some methods derived from them. With a good basis of common understanding we can proceed to discuss more fruitfully some of the complex Latin American and North American programs in education.

Yes, I have had contact with others.

1. With CIDE: Two letters and a phone call; and from a CIDE evaluator, three phone calls.
2. With Gabriel Camara: I gave him the Colombian curricula for infant development programs. He and I have since corresponded – one letter each. This is a delightful result, because Gabriel is integrating the curricula into his program. We shall provide him with all of our CEDEN materials when they are ready.

Thus, the meeting for us as well as for others, I am sure, was very successful in promoting contacts.

Ernesto Toro

In general, I found the workshop useful. It allowed me to meet others who share my concern for education and its role in the development process. Not only did we share concrete experiences but also common problems and solutions.

Above all, the workshop gave positive proof that Latin Americans can develop innovations – and ones of good quality – on their own. We were able to share our discoveries on an open and equal basis with our brethren from both Americas.

I don't think you could ask for more in this first workshop. But the experience we gained here should be capitalized upon to improve the second workshop when it eventually takes place. The first workshop wasn't flexible enough. There wasn't enough room in the schedule to let group dynamics take over.

Even though I have not had further contact with others, I am now on mailing lists and receiving materials I would not have otherwise known about.

Ricardo Puerta

I found the workshop useful. I think of it more as a "matrix-event" that has the potentiality of generating other activities, even though they be activities of a different nature.

I don't think I would attend another workshop of the same kind and with the same people. That would only be repeating ourselves.

I hope the next workshop will put into practice the theories of adult education that we all talk about. We should have made better use of the wide variety of talent that was present at the meeting. And we shouldn't let ourselves be too dominated by a set schedule of presentations.

The next step should not be another meeting. We should establish some permanent forum for future exchanges. If someone in the group has a proven idea or program, he or she might gather commentators together who could evaluate or enrich that idea with their own experiences.

Since the workshops I've been in contact with two people – one from the United States and another from Chile – who I might not have otherwise known.

APPENDIX

List of Participants And Organizations Represented

Emily Vargas Adams	Center for the Development of Non-Formal Education (CEDEN) 2109 East 2nd Street Austin, Texas 78702 (512) 477-1130
George Aguirre	Exxon Education Foundation 111 West 49th Street New York, New York 10020
Raúl Allard	Department of Educational Affairs Organization of American States 1889 F Street, N.W. Washington, D.C.
Nea Apezechea	Centro de Informaciones y Estudios del Uruguay (CIESU) J. Paullier 1174 Montevideo, Uruguay 403866, 43205
Manuel Bastías	Centro de Investigación y Desarrollo de la Educación (CIDE) Casilla 13608 Santiago 1, Chile 87153, 718051
Olga Blinder	Casilla del Correo 1402 Asunción, Paraguay
Paz Butterdahl	Butterdahl Associates 11-4100 Salish Drive Vancouver, B.C. V6N3M2, Canada (604) 734-3733
Gabriel Camara	Departmento de Investigaciones Educativas (CIEA-IPN) Jose Maria Velaso 101 Mexico 20, D.F., Mexico 534-2960

Patricio Cariola, SJ	Centro de Investigación y Desarrollo de la Educación (CIDE) Casilla 13608 Santiago 1, Chile 87153, 718051
Aura M. De Girón	Consultoria Regional de Salud y Nutrición (CORSANU) Apartado Postal 739 Guatemala 514202, 534886
Cledia de Mello de Tourne	Centro de Informaciones y Estudios del Uruguay J. Paullier 1174 Montevideo, Uruguay 403866, 43205
Jaime Diaz	Corporación Integral para el Desarrollo Cultural y Social (CODECAL) Apartado 20439 Bogotá, Colombia 2495050
Cynthia Ferrin	Inter-American Foundation 1515 Wilson Boulevard Rosslyn, Virginia 22209 (703) 841-3885
Dennis Gooler	Educational Development and Administrative Studies 106 Huntington Hall Syracuse University Syracuse, New York 13210 (315) 423-3702
Mark Glass	La Cooperativa Campesina de California 1010-A J Street Sacramento, California 95814 (916) 322-1283
Lawrence Graham	Department of Latin American Studies University of Texas at Austin Austin, Texas
Ricardo Lucio	Servicio Nacional de Aprendizaje (SENA) Avenida Caracas, Calle 13, Piso 10 Bogotá, Colombia 2436910
William McGinnis, SJ	Association of Jesuit Colleges and Universities 1717 Massachusetts Ave., N.W., Suite 402 Washington, D.C. 20036

Eugene Meehan	125 Frontenac Forest St. Louis, Missouri 63131
Valerie Miller	c/o Fernando Cardenal Cruzada Nacional de Alfabetización Centro Cívico Managua, Nicaragua
James O'Brien	Inter-American Foundation 1515 Wilson Boulevard Rosslyn, Virginia 22209 (703) 841-3884
Joseph P. O'Neill	Council for Educational Research in Latin America (CERLA) 145 Witherspoon Street Princeton, New Jersey 08540 (609) 924-4364
Fidel Oteiza	Centro de Investigación y Desarrollo de la Educación (CIDE) Casilla 13608 Santiago 1, Chile 87153, 86495
Diana Parsell	Inter-American Foundation 1515 Wilson Boulevard Rosslyn, Virginia 22209 (703) 841-3852
Michael Petty, SJ	Universidad Catolica de Cordoba Obispo Trejo 323 5000 Cordoba, Argentina
Gabriella Pischedda	Centro de Investigación y Desarrollo de la Educación (CIDE) Casilla 13608 Santiago 1, Chile 87153, 86495
Ricardo Puerta	Private Agencies Collaborating Together (PACT) 777 United Nations Plaza New York, New York 10017 (212) 697-6222
Luis Quintero	División de Ciencias de la Educación Universidad de Monterrey Apartado Postal 4442, Sucursal H Monterrey, N.L., Mexico 487658, 466948

Charles Reilly	Inter-American Foundation 1515 Wilson Boulevard Rosslyn, Virginia 22209 (703) 841-3818
Carolina Pena Rodriguez	Proyecto Educativo del Barrio 2548 Culebra San Antonio, Texas 78228 (512) 432-4941
Nelson Salinas	Inter-American Center for Educational Technology 303 North Crown Building Broadway at NE Loop 410 San Antonio, Texas 78209 (512) 828-5713
Adriana Simmons	La Familia Learning Centers Community Education Unit 721 Capitol Mall, Room 556 Sacramento, California 95814 (916) 322-6646
Anne Ternes	Inter-American Foundation 1515 Wilson Boulevard Rosslyn, Virginia 22209 (703) 841-3856
Ernesto Toro	Centro de Estudios para el Desarrollo Cooperativo Elena Blanco 1145 Santiago, Chile 742432
Calixto Torres	Caminemos Learning Center 500 Albany Avenue Hartford, Connecticut 06120
Jose Velarde	Center for Employment Training 2691 B Street San Diego, California 92102 (714) 233-6829
Chris Zachariadis	Clearinghouse for Community Based Free Standing Educational Institutions 1806 Vernon Street, N.W. Washington, D.C. 20009 (202) 462-6333